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FOR THE

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS

SEPTEMBER, 1901

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THE MISSIONARY LINK

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The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

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The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

FORM OF BEQUEST

I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," *incorporated in the City of New York, February 1, 1861, the sum of* *to be applied to the Missionary purposes of said Society.*

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THE MISSIONARY LINK

VOL. XXXII. SEPTEMBER, 1901. NO. 9.

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in this country.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

WE are interested to learn that the intricate system of Japanese writing and printing is to be revolutionized by some ardent patriots who hope to introduce Roman or English characters. A newspaper, to be called *Japan and America*, is to be published thus in New York by Hajime Hoshi, a well-known journalist who represented the Japanese press in the Seventh International Press Congress at the last Paris Exposition.

A CHINESE Bank-note, dating A.D. 1368–99, and issued in the reign of the Emperor Hung Wu, has found its way to the British Museum. It is said to be the earliest specimen of any bank-note now existing, and is eighteen inches in length and nine in width.

NATIVE Christians in India have formed a new community in Burhanpur, C. P. An orphanage has been provided for children who have survived the famine, and who are to be trained for effective self-support, and forty-two Christian families have settled in a village of 4500 acres, whose influence, it is hoped, will be aggressive in every good work.

IT is significant to note the service of initiation into the Brahmo Somaj sect, in Lahore, India. The candidates were asked questions on the practice of their faith, and, when admitted, the agency of the Holy Spirit of God formed the burden of exhortation from the officiating minister. A handbook of the sect called Brahma Dharma, the *Imitation of Christ*, and the New Testament were presented to each new member.

MOTO-CARS between Poonan, India, and Mahableshwur are being established by a Parsee millionaire, Mr. Jamsetjee Tata. They are designed especially for the necessities of the country, and will be a benefaction to the district, which heretofore has known nothing of the kind.

A BRITISH SOCIETY for the prevention of cruelty to children is endeavoring to establish branches in all the colonies of the nation. A secretary for India has been secured, and it is hoped that the life of many an ill-used child there will be improved and made blessed with happiness.

BABISM is the belief of a sect in Persia which derives its name from the Arabic word *bab*, meaning a door. A demand for the Bible has been increasing, with the view that the doctrine of Christ's second coming will establish their claim to a true religion.

IT was said of the late Dr. Elias Riggs, a missionary of the American Board, that he left translations of the entire Bible in Armenian, Bulgarian, and Turkish, a Bulgarian commentary on the Bible, and portions of Scripture for the blind in Armenian and Turkish. His knowledge of thirteen languages eminently fitted him for this wonderful contribution to religious literature.

IN EASTERN LANDS.

CHINA—SHANGHAI.

IN THE WARDS.

By Dr. Elizabeth Reifsnyder.

WE are as busy as ever, and sometimes it seems as if I had never been at home. Among other cases, we have had some serious operations, which gave us great anxiety, as the patients were so weak. One nearly died while undergoing it. The surgical table given by the Balti more Band was of the greatest benefit to us, and with various new ideas Dr. Garner treasured from her course at Johns Hopkins Medical College, saved the woman. She is having a very happy time with us now, although from domestic trials she has a sad face. These patients are very grateful, and when one of them looked at her bed and the surroundings, she remarked how fresh and clean everything was, and how greatly she was blessed, adding, "Thank my illness for all this."

We have more demand for private rooms than we have accommodations and several patients are now waiting to enter the Hospital. The rich must páy, as they will appreciate more what is done for them.

Dr. Emma Garner adds: I am so glad that it is my privilege to be associated with Dr. Reifsnyder, who has succeeded in every way in connection with the Hospital. I love the work deeply, and every year feel more and more severed from other things, and believe that our whole heart and energy must be here. To a certain extent it is well to be ambitious, but devoted work to the Master must never be put second to ambition; and so we ask that the Lord may help us to see only Him.

ONE OF OUR CONVERTS.

By Miss Mary J. Irvine.

A MESSENGER came from the country to inform us that Mrs. Sung, one of our women, was dangerously ill; her son especially desired us to be present as she had so many heathen relatives who wished to perform the last rites for the dying woman, although she had strictly forbidden this. Although so difficult to get ready for the long trip on short notice, we succeeded in calling a house-boat. Dr. Reifsnyder intended to accompany us, but was hindered at the last hour, and sent Dr. McGowan, of our Mission, and a friend. The contrary wind made the journey so tedious that we spent double the time on the road than we ought. We met some neighbors miles before reaching the woman's home who told us she had died three days before. Some of our Christians started before us to inform the impatient heathen relatives that we were coming. When we reached the home after a long walk, such a sea of faces as met our gaze! waiting to see what ceremony the "Foreigners" performed on such occasions. To know what an influential woman she was, one had only to look at the crowd of people dressed in mourning. The immediate male members of her family had twisted into their queue long white cords with a tassel hanging to the ground. On each hat was a white Chinese button, and shoes were covered with white cloth. Men and women wore long bands of white cotton cloth four or five inches wide, laid around the forehead once and falling at the back of the head a half an inch. As soon as we could get the crowd somewhat settled, we had a funeral service. How strange it all seemed to the people among whom such a thing as a Christian funeral had never been heard of. The Lord gave a wonderful victory in restraining the heathen relatives from calling heathen priests to burn incense and hold incantations. There was no sound of heathen music, nor wailing such as we continually witness at heathen funerals.

What a massive structure the Chinese coffin is! The boards, four or five inches thick, were made of the most solid wood, filled in with lime and charcoal. The body was well dressed in several suits of well wadded garments made of red cloth, and shoes also made of red cloth. These have been ready for years. The boards may have been in the home also for years seasoning, and in numbers of homes the coffin occupies the guest room or hall and is the most prominent object in the house.

This was a good opportunity to tell again the Gospel to many who had heard it from the lips of this woman herself, who less than five years ago knew it not. She has witnessed faithfully for Christ, and was the

means of her father's conversion at the age of eighty. He never ceased to praise God that he had been spared to such an age in order that he might be brought to know Christ. One son and daughter were brought into the Christian Church through her, and she was the means of spreading the Gospel far and wide, witnessing often amongst her former vegetarian friends. We are sure that many of this woman's family will yet be converted. What we have just witnessed proves what an influence one thoroughly converted Chinese woman can have in spreading the Gospel. We remained over Sunday in order to be with our Christians, who need our prayers and teaching so much. Except a grain of corn fall into the ground and die, it abideth alone. Let us water this seed sown, by our prayers. Thus we may hope to reap a most abundant harvest.

INDIA—SIMLA.

STILL UNDER GOD'S EYE.

By Miss Ellen H. Todd.

OUR vacation was passed in a Hill Station eight thousand feet amid the Himalayas, and while there we entreated Mrs. Smith, our hostess, to give us some incidents from her missionary experience in Zenana work. She told us that when coming from England to India in 1866 she heard many tales of the Mutiny, and especially of two English ladies, one married and the other a young girl, Madeline Stuart Jackson. In 1870, at Delhi, one of her Bible Readers came to her one day in great excitement to tell her of a strange woman whom she had met in one of her Zenanas. "Why," she said, "she is as fair as you are, and then she scolds the women for not learning their lessons, and for sitting so idly all day long. Will you not come with me to see her?"

Mrs. Smith agreed, and the next day found them at the special Zenana they wished to visit; but quite contrary to the usual custom they were made to wait for some time until Zara Begam was ready to receive them. On entering, Mrs. Smith was surprised to see a woman, apparently about forty years of age, wearing a neat chintz dress made in simple English style. Her face wore a sad expression, but her countenance resembled that of a Scotch, rather than an English woman. During the interview, Mrs. Smith tried several times to turn the conversation to the personal life of her listener, but was unsuccessful in drawing from her any statement which would identify her with the English; in fact she would only talk in Urdu and made no sign that she could even speak the English language. She received a book with pleasure that Mrs. Smith gave her, called *The Women of the Bible.* In another visit Mrs. Smith endeavored to reach the heart of the woman by dwelling upon the contrast between the family life of the English and the Mohammedans, and especially emphasizing the love of Christ to us; but there was little response, and she evaded all questionings. When asked directly if she was in Delhi at the time of the Mutiny she replied with great emphasis, "There are some things too painful to talk about." Mrs. Smith learned during this interview that the woman knew Arabic well, had read the Koran and the chief religious books of the Mohammedans. She seemed to have a very real reverence for God but never spoke of Christ. Mrs. Smith longed to have the love of Christ made more real to her, and told her where her husband preached, who was greatly used by God for souls. Zara Begam went out fearlessly and freely, wearing the covering which answers as a disguise for all Mohammedan women.

The next morning Mr. Smith told his wife how surprised he had been, when, taking his position to preach, he saw behind him what seemed a bundle of clothing, but which he recognized as a woman. It seemed most unlikely that a Mohammedan woman of high rank would be allowed to go in the streets to hear a preacher. Mr. Smith as he preached kept turning to the woman, that she might hear the direct message he was moved to give her.

On account of sickness Mrs. Smith hurriedly left Delhi and when she returned Zara Begam had gone, but the Bible Reader told her how deeply she had been impressed by the preaching of the missionary. Mrs. Smith was thankful to hear that missionaries in another city had found this mysterious woman and won her confidence so that Zara Begam visited them.

Mrs. Smith visited her at the Mission Home and was received with real pleasure by this unknown woman, who spoke English, but was learning to write, for she admitted that she had quite forgotten how to form the letters. Zara Begam made known some facts of her history, but never could be made to admit

her name or anything of her history before the Mutiny. She only spoke of being in a burning house, and in trying to escape she had been thrust into a narrow place by some friend, who hoped to save her when darkness came on, but that two men had discovered her and dragged her from her hiding place. The younger man wished to kill her at once, but the older man said, "No, she is rather pretty; I will take her to my Zenana." She told how she was made to visit Mecca and how she lived some time in Arabia and worked very hard in making the heavy warm garments sometimes worn by the men in Afghanistan. She related how one day in the Mosque at Mecca, an Englishman (who afterwards was learned to be Sir Richard Burton) managed to convey to her the intelligence that he would try to help her to escape, for he recognized her as an English girl. This incident is mentioned by Sir Richard Burton in one of his books.

Zara Begam said that she could not manage to meet him for she knew the Bedouins would not permit the Englishman nor herself to escape alive. It has been ascertained that wherever she lived she was known to have led a good life as an unmarried, reserved woman.

Would that I could tell you that she opened her heart freely to Christ. A gentleman belonging to the family of Mont Stuart Jackson was determined to see this woman, to discover a likeness to his family, and give her an opportunity for return to English life if she wished it. Having obtained municipal authority he entered the Zenana, but Zara Begam would only talk with him behind a *purdah* (curtain), and stated then before authorities that it was her purpose to remain with the family who had rescued her from an awful death, and who had always been kind to her, and that she was not under compulsion to remain except through gratitude.

Mrs. Smith knows no more than this of her, but one of the younger missionaries present said, "Why, I met this same woman two years ago at Aligarh, for I was holding services there and a missionary asked me to go to visit Zara Begam, and try to induce her to attend some of our meetings." She then narrated to us how she went to the Zenana, and the woman, now old, looked to her like a Scotch woman, though she wore the full Mohammedan costume. She would not talk about the Mutiny, for she said that the scenes passed through were too painful to recall. The facts that she had told the missionary in Aligarh were the very same that she had made known to others. She had asked the missionary this day to bring her little children; and Miss F—— said it was touching to see Zara Begam's emotion when she saw the fair little children. Indeed, she was so much taken up with them that she asked the ladies to pardon her seeming negligence of them. She had tea and cakes for her visitors and served them in English style. The people here, as in other places, testified to Zara Begam's living a virtuous life, being reserved, and not caring to go out, but living almost a *purdah* life. Does it seem a sad ending to the story to leave this woman under these conditions in a Mohammedan Zenana?

Zara Begam's earnest reply to the direct question, "Do you not love Christ?" was, "Can a woman forget her first love?"

The missionary in Aligarh has told her that her home is always open to her when she is ready to come. She is not yet beyond the reach of prayers, and the touch of the Spirit will awaken in her that which no human touch can do.

Miss Costellow in Calcutta writes: This experience of one of our missionaries is of interest. A child, who is a pupil in one of our schools, became very ill with rheumatic fever, and the mother had a native doctor to attend the child. One of the medicines which they consider most efficacious is the water in which the feet of a Brahmin priest have been washed. Some of this was brought for the child to drink. She had, of course, been brought up to believe that this would cure her, but when they offered it to her, though she was in great suffering, she refused it, saying: "I will not drink it; no, I will never drink it; I am praying to Jesus, and He will make me well." Though her mother tried to frighten her by telling her how displeased the doctor would be, she persisted in her resolve not to drink it. I am glad to tell you that she is recovering, and we have been praying that the mother, as she sees how prayer is being answered for her child, may be led to believe too. We are encouraged to believe that none of our scholars have superstitions their mothers have.

HOME NOTES.

THE INEVITABLE LAW.

SITTING at our Council Board, solving intricate problems of the work, one of our number, with a sigh, voiced the thought of every one present. "Will the time ever come when it will be smooth sailing for our little bark?" "No, never, while present conditions of life prevail," was the quick rejoinder from one of our thinkers.

And why not? Because it is the inevitable law of life, that lessons are more complicated with widened experiences, and, like the kaleidoscope, that fascinating toy of our childhood, no two combinations are ever the same.

That was a beautiful illustration of the late Dr. John Hall, when, asked by the older members of his congregation, "Why do we have so many trials at the end of life?" he replied: "My friends, what would you think of a college where the graduating class had nothing to learn?"

Alas, we are all too much like the reluctant scholar who would not say A, lest he must then learn B. How often have we felt that when we began to understand how to live, it would be time to die.

Another season of comparative ease and irresponsibility is giving place to the time when we must square the shoulders for the heavy burden, and set the step to the quick march of activity. Let us ponder on Dr. Vinton's axiom, "A cord is always steadiest when it is stretched to its fullest tension," and think of the increasing weight of cares as a proof we are more capable of adjustments than ever before, and at least can discern the clue which can lead us out of the labyrinth.

Epictetus said much that the servant of the Lord on a higher plane can echo when he announced, "It is circumstances that show what men are. Therefore, when a difficulty falls upon you, remember that God, like a trainer of wrestlers, has matched you with a rough young man. For what purpose? you may say. Why, that you may become an Olympic conqueror."

This excellent article, published some time ago in the *Christian Intelligencer*, has been condensed for our readers who may not have seen it.

"I DON'T BELIEVE IN FOREIGN MISSIONS."

By Rev. John W. Conklin.

THIS confession is often made lightly. To-day foreign mission stations girdle the world. Fifteen thousand missionaries occupy more than 5000 stations. More than 11,000 churches are feeding the souls of former heathen and winning new converts. More than 1100 hospitals and dispensaries are healing the sicknesses of the heathen. More than 20,000 schools are teaching heathen to read the Bible and the newspaper. This "don't-believe" declaration is a somewhat serious creed and has tremendous implications.

1. It casts a reproach upon the genuineness of our own parentage. The term foreign missions is geographical. It stands for the teaching of the Gospel of the Christ outside of one's own nation. Our work among Indians or Chinese in the United States is not "foreign," but among Caucasians in Mexico it is "foreign." Now, our ancestors a few centuries back in Britain, Holland, France, or other parts of Europe were Christless heathen. They were as idolatrous and barbarous as the Chinese of to-day. They were won to the Christian faith by missionaries who came from other lands and had to learn their languages. They were the children of foreign missions. We are their children. If we say "don't believe," do we not blot the honor of our forefathers, stain the virtue of our foremothers, and question the legitimacy of our own descent?

2. This "don't-believe" declaration is a stinging reflection upon foreign missionaries now at work. They are men and women. We probably know some of them personally. They are not reputed to be below the average in intelligence or honesty. Many of them have kept at their teaching and healing work for more than forty years. They know something about heathen soil, the sowing, and the reaping. We who say "don't believe" imply that these missionaries are either fools or frauds. Either they are not keen enough to see that their work is useless or they are not honest enough to admit it. Are we

willing to support either of these accusations against the successors of Carey, Livingston, Duff, Verbeck, and Fidelia Fiske? Is it not fair either to prove or retract?

3. This "don't-believe" declaration denies the sound judgment or reliability of distinguished eye-witnesses of present-day foreign mission work. They are noted for their integrity, purity, and impartiality. F. T. Bullen is a writer of sea adventures. In the *Cruise of the Cachelot*, he testifies as follows, from personal observation: "But when all has been said that can be said against the missionaries, the solid bastion of fact remains that, in consequence of their labors, the whole vile character of the populations of the Pacific has been changed, and where wickedness runs riot to-day it is due largely to the hindrances placed in the way of the noble efforts of the missionaries by the unmitigated scoundrels who vilify them."

Hon. George F. Seward, United States Minister to China, 1876-1880, writes: "The good done by missionaries in the way of education, of medical relief, and of other charities cannot be overestimated."

Hon. Charles Denby, who held the same position from 1885 to 1898, has written these ringing words to a friend: "It is idle for any man to decry the missionaries or their work. I can tell the real from the false. These men and women are honest, pious, sincere, industrious, and trained for their work by the most arduous study. . . . I say that it is difficult to say too much good of missionary work in China."

Mrs. Isabella Bird-Bishop is a convert to foreign missions, not by faith but by sight. "There was a time," she says, "when I was altogether indifferent to missions and would have avoided a mission station rather than have visited it. But I have seen work done—the seed sown in tears by laborers sent out by you—honest work, work which has made me more and more earnestly desire to help the cause of missions from a personal knowledge of work in the mission field."

4. This "don't-believe" confession, if sincere and deep, must be made on one's knees alone, looking into the face of our Saviour and Lord. Is not this a fair paraphrase of it? "I don't believe Christians should seek and save the lost anywhere and everywhere in the world." Is any Christian willing to sign his name to this in the presence of the King?

Surely flippancy on this subject ought to give way to seriousness, and ignorance to fair, faithful inquiry.

THE QUEST OF THE PLEASANT.

THE perpetual longing for the pleasant, the easy, the agreeable, is the curse of many Christian lives. Instead of glad surrender to the will of God, and blissful proving that that will is ever "good and acceptable and perfect," there is a restless hankering after the attractive and the "congenial."

Now in the will of God we shall meet many "hard" things chosen and appointed for us. Three times in his second letter to Timothy does Paul bid his son in the faith "endure hardness."

So, in unspeakable kindness, God is ever thrusting new hardnesses into our life. It may be that morning after morning we awake to realize that we are face to face with impossibilities, new and old. Well, what do we find? Just this,—and it is some of life's sweetest bliss,—that as we go forward, another Hand besides our own is at work on our task, that another Heart than ours is caring and planning—that God is indeed the strength of our life. And at eventide we look back over a day of conquered impossibilities and vanquished fears, with a thankful content which no words can express.—*Selected.*

ANSWER TO QUESTIONS.

MISS DIETRICH writes: I have been asked what would be useful for the Eliza A. Dean Memorial in Cawnpore. What is a daily, and indeed hourly, necessity, is a clock. Then for our Bible-classes, one good, *large*-size map of Palestine, to be sent out with the boxes in the fall; or, a good organ or harmonium.

Or, if preferred that the money be sent to us, we could buy good reference Bibles in the Roman Urdu character to be used by the Bible training-class.

For any or all of the above things we should be most thankful.

Put a seal upon your lips and forget what you have done. After you have been kind, after Love has stolen forth into the world, and done its beautiful work, go back into the shade again and say nothing about it. Love hides ever from itself.

PUPILS OF THE LILY LYTLE BROADWELL MEMORIAL

FOR MISSION BANDS

JAPANESE EMPEROR'S PARTY.

By ANNA N. BENJAMIN.

THE loveliest season in Japan is cherry-blossom time in the Spring. This is the occasion of a national fête, when the Emperor and Empress give an annual garden-party in Tokio. The party is given in an imperial garden on the shore of the bay. The large garden is filled with double cherry-trees, all burst into the fullest bloom. The sun shines upon them and a pink shower is continually falling to the ground, so that everywhere the way is carpeted with the delicate blossoms.

Suddenly a flutter passes over the waiting guests, for the Emperor is coming. The royal musicians crash out the Japanese national air. After the officers of high rank comes the Chamberlain, who walks backward, facing his imperial Japanese Majesty, Mutsu Hito, the 123d Mikado of the Empire.

The Emperor walks alone in a simple uniform, with some orders on his breast. After a group of imperial princes of the royal household, dressed in a Paris gown, bonnet, and veil, her gloved hands crossed in front, walks her Majesty, the Empress Haruko. She also walks alone, but the court ladies are immediately behind.

The long procession winds through the garden, under the pink blossoms, around the end of the lake, over the crest of a tiny hill, to the palace, where the tables are set. The Emperor and Empress eat alone in a pavilion, and everybody else sits at little tables set about the grounds. The music continues, and, after the ministers and nobles and those wearing orders have been received by the sovereign, the ropes are thrown down, and the luncheon is served by hundreds of Japanese lackeys in silk and plush and powdered hair.

It would be a breach of etiquette for a guest to leave till the royal party had retired. When they pass out, all rise and bow as before. With the withdrawal of the imperial hosts, the guests saunter to the gates in groups, while the musicians again play the national air.—Condensed, *Junior Munsey*.

THE MOUNTAIN RAILWAY.

By S. F. GARDNER.

DARJEELING is twenty-four hours from Calcutta. We start about 4 P.M. and arrive the next day about 2 P.M. It 's an interesting journey after you get two or three hours out of Calcutta. We travel by rail till eight in

the evening, which brings us to the bank of the Ganges, which we have to cross, and a small steamer awaits to take us over. We get dinner on the steamer, and the dinner (the boat does not start till we are finished) and the crossing takes about half an hour. On the other side a train is waiting and we get on, make our beds, and if we are good sleepers awake at the foot of the hills the next morning.

Then the really interesting part of the journey begins. After tea and toast we take our seats in a little train which looks like a toy railway. The engine is so tiny that you cannot think of it as drawing a load after it. But as soon as it starts, it gives proof of its capabilities. It can go fourteen miles an hour but is not allowed to go over seven. This little railway is considered one of the most marvellous works of engineering in the world. It cost thirty thousand dollars a mile to construct. I cannot describe travelling up the mountain on this little train, but it is very charming. The incline is very steep and the track winds about and zigzags in a bewildering sort of way. Seated in the train, usually open, sometimes you see the engine in front of you, sometimes on the left, sometimes on the right ; looking down hundreds of feet beneath you, and you wonder how you got up. The scenery is magnificent; forests, deep gorges, cascades, mountain peaks above you, the plains far away below you. Every turn brings you into a new and grander spectacle. It 's like a panorama. It takes seven hours to get up ; we stop once for breakfast and reach Darjeeling in time for dinner.

THE LITTLE INVALIDS.

By Elizabeth Irvine.

I MUST introduce you to a little girl who lives in China and has spent some weeks in our Margaret Williamson Hospital. If I were to tell you her name, you would think it very funny, but we call her "Little Sister." She is not bright or attractive, but here she is, and we must treat her kindly while she remains with us, and try to teach her that "God is love" and that Jesus loves her. Many times I have taught these words to the little children in the Hospital whom I meet daily. The words of the hymn "Jesus loves me, this I know," has come home in greater power to me since coming to China.

A boy of about twelve years has been with us now for many weeks. He came to the Hospital in a very helpless condition, for one leg was bent in such a way that he could not get around. Dr. Reifsnyder performed an operation on the knee, which has had a marvellous effect, and now the boy is able to walk without even a crutch, much to our delight and the boy's joy.

LITTLE SERMONS.

By Helen K. Strain.

I WANT to send you a picture of some of our girls in the Yokohama school made by herself. One of my greatest pleasures and blessings, too, is reading the little sermons required of my Bible Class once a week, which give glimpses of each girl's heart. Here is part of one on John x., 10, by Mara Shimanuki.

In this chapter we find something about life. "Who?" said I. "Jesus Christ who came to this world to do God's will and suffered for our sins, and was obedient unto death." "What is meant by the word 'they'?" "It means all who are on the earth, even the unholy, sinful, and impure. Jesus Christ came to this world and bore all the sins which people committed, not only to save us but to give us eternal life more abundantly without price. If we follow Him, casting away our houses, parents, and best friends He is willing to forgive all our unrighteousness and give us better things than we had before."

Inagaki San, one of our post graduates and teachers, told me she felt incompetent to teach God's Word. So she chose for her text 1 Cor. i., 27, 29: "The Lord has not chosen the wise and mighty, but the foolish things of this world." "All the valued knowledge has been brought to nought by Christian revelations. Neither profound thinkers nor men of greatest learning can comprehend the great plan of salvation, for their eyes being blinded by pride and prejudice are not able to perceive the inner beauty and glory of the Gospel. The Gospel is fitted to bring down the pride of the wise and to remove the prejudice of the mighty. If wisdom which is given only from God's living fountain can make us see there is no room for us to boast. The more we feel our weakness the greater the work of grace. May He in whom all knowledge is hid fill us with His fulness."

RECEIPTS *of the Woman's Union Missionary Society of America for Heathen Lands from July 1 to July 31, 1901.*

NEW HAMPSHIRE.

Concord.—Per Mrs. Morrison, Mrs. A. R. Eldridge, for Eleanor S. Howard Smith Mem'l Bed in M. S. A. Hoyt Hospital, Jhansi,	$10 00	
Mrs. Edson Eastman, Treas., Mrs. Henry Morrison, for half year's support, two scholarships in Eliza A. Dean Mem.,	30 00	
Total,		$40 00

MASSACHUSETTS.

Boston.—Boston Br., Mrs. Henry Johnson, Treas.: Mrs. E. Crosby's collection; Miss A. J. Mulford, for Bible Reader in Japan to Jan. 1, 1901, 30.00; Mrs. Walter Baker Mem'l Band, Mrs. Frank Wood, donation, 50.00. Total,	$80 00	
Framingham.—Miss. Band, Normal School,	20 00	
Northampton.—Mrs. L. C. Seelye, for Calcutta Home,	25 00	
Waltham.—Mrs. Ethel L. Paine, for Miss May,	50 00	
Total,		$175 00

CONNECTICUT.

Bristol.—Mrs. D. E. Mills, for freight,		$1 00

NEW YORK.

Albany.—Albany Br., Mrs. Frederick Townsend, Treas. (see items below),	$86 50	
Brooklyn.—Mrs. Edwin Stone, toward salary of Miss E. Irvine, 150.00; for evangelistic work, Shanghai, 50.00. Total,	200 00	
Corona.—Leverich Mem'l Band, Mrs. M. Le Forte, Treas., for their Bible Reader, Japan,	15 00	
Ithaca.—Per Miss Jane L. Hardy, from Presbyterian Ch., 32.89; from Congregational Ch., 11.50. Total,	44 39	
New York City.—Miss Sarah B. Hills, in memoriam, for Mrs. Sarah W. Hills, for Bible Woman under Miss Hand in Japan,	60 00	
Miss Annie R. Hays, freight fund,	1 55	
Mrs. G. S. Rainsford, for Eleanor S. Howard Smith Mem'l Bed in Hoyt Hospital, Jhansi,	300 00	
Subscriptions to *Missionary Link:* Albany Br., 15.00; Mrs. S. W. Barber, 1.50; Miss Worthington, .50. Total,	17 00	
Syracuse.—Per Mrs. Robert Townsend, for education of Nagasaki, in Yokohama School: Mrs. A. C. Chase, Mrs. John Babcock, Miss Gifford, Miss H. Gifford, Mrs. Chas. Hubbard, Mrs. Oscar Soule, Mrs. A. C. Belden, Miss Lucy Nichols, Mrs. Geo. Whedon, Mrs. R. A. Bonta, Mrs. Geo. Bonta, Mrs. Chas. E. Sholes, Mrs. George Greenway, Mrs. R. Townsend, Mrs. Maltbie Babcock. Total,	45 00	
Total,		$769 44

NEW JERSEY.

East Millstone.—Millstone Aux., Mrs. Eugene Nevins, Treas., for support of Indeemukli, teacher in Calcutta Orphanage,	$32 60	
East Orange.—Collected by Mrs. S. W. Barber, for Bible Reader, Calcutta,	28 50	
Newark.—Miss Wallace, for Eleanor S. Howard Smith Mem'l Bed in M. S. A. Hoyt Hospital, Jhansi,	25 00	
Phillipsburgh.—North End Miss. Band, Miss K. T. Beau, Cor. Sec., for B. Reader, Japan,	15 00	
Trenton.—Miss A. R. Stephenson, 1.00; Lillie, 1.00. Total,	2 00	
Total,		$103 10

PENNSYLVANIA.

Germantown.—W. and O. Band (see items below),	$324 00	
Rev. J. Howard Smith, toward endowment of Eleanor S. Howard Smith Bed in M. S. A. Hoyt Hospital, Jhansi, 5.00; "In loving memory," E. S. Howard Smith, 5.00. Total,	10 00	
Sunday-School of 1st Presbyterian Ch., W. R. Young, Treas., quarterly payment for scholarship in Calcutta,	$ 7 50	
Germantown Aux., Miss Mary Halloway, Treas., for support of Chinese school near Shanghai, 2d Pres. S.-S., 10.00; through Miss H. Johnson, 3.50; Mrs. Condit, 1.00; Mrs. Wells, 1.00; Miss Wells, 1.00; Miss Halloway, 1.00; Mrs. Campbell, 1.00; Mrs. Vail, 2.00; Mrs. Cresson, 2.50; Mrs. Maffly, 2.00. Total,	25 00	
Philadelphia.—W. F. M. Soc., Ref. E. Ch., Miss Martha V. Hammer, Treas., Mrs. Jos. Barton's quarterly payment for Bible Reader, Yokohama,	15 00	
Miss Anna M. Wray, for support of child in Calcutta Orphanage,	30 00	
Robesonia.—Mrs. S. E. Keiser, Treas., for support of Pun Ling in Bridgman Mem'l School, Shanghai,	10 00	
Scranton.—Miss Margaret Y. Pauli, for two Bible Readers in Japan,	120 00	
Per George L. Aldrich: Mrs. Hess, for Bible Reader, Japan,	60 00	
C. T. Hess (in remembrance of Him), for Bible Reader,	60 00	
Y. P. S. C. E., for Bible Reader Jane, Cawnpore,	5 00	
Friends, for Soo Zien, M. B. H., Shanghai,	7 50	
Westchester.—Birthday gift for the Master, for support of Satari, Cawnpore,	5 00	
Total,		$679 00

OHIO.

Cincinnati.—Cincinnati Br., Mrs. M. M. White, Treas.: Miss P. S. Baker, for Eliza Given, teacher, Calcutta, 30.00; Mrs. Wm. H. Doane, for scholarship, L. L. B. School, 50.00. Total,		$80 00

ILLINOIS.

Chicago.—Mrs. W. C. Burdeck, Prescott Scholarship, Japan,	$50 00	
Rockford.—Mrs. Ralph Emerson and Mrs. Potter, for child in Calcutta,	60 00	
Total,		$110 00

MISSOURI.

Kansas City.—Miss Annie Radford, for freight,		$3 50

KANSAS.

Waterville.—Bonner Union S.-S., per Geo. L. Derr,		$7 80

CALIFORNIA.

Pasadena.—Per Miss Lathrop: Mrs. Webb, 20.00, for Rebecca; Mrs. Adriance, $5, for orphan, Cawnpore, and to constitute Miss Marion Norris a Life Member,		$25 00
Grand total,		$1,994 84

ELIZABETH B. STONE, *Ass't Treas.*

RECEIPTS OF THE ALBANY BRANCH FOR MAY AND JUNE, 1901.

From Mrs. Abraham Lansing, in memory of Susan Gansevoort, by her husband, Peter Gansevoort, continued,	$25 00	
From Miss Eliza Phelps, as her annual subscription,	1 50	
Link subscriptions, through Miss Eliza Phelps, collector,	15 00	
From Miss Mary L. Leonard, for the support of a Bible Reader, Tamura Hidé,	60 00	
Total,		$101 50

MRS. FREDERICK TOWNSEND, *Treas.*

RECEIPTS OF THE PHILADELPHIA BRANCH, JUNE, 1901.

Additional from John A. Howell Memorial Band, through Mrs. Z. L. Howell, Mrs. Paul M. Elsasser,	$1 00	
From Mrs. Jos. L. Richards, for boxes,	3 00	
Miss Laura Clark,	1 00	
Interest on Mrs. E. H. Williams Fund,	13 75	
Through Mrs. A. F. Lex, from Mrs. A. C. Ireland,	5 00	
Interest on Elizabeth Schaffer Fund,	48 00	
Interest on Agnes W. Leavitt Fund,	15 00	
Total,		$86 75

MARY L. WATERALL, *Treas.*

WILLING AND OBEDIENT BAND.

REV. D. M. STEARNS, Germantown, Philadelphia, Pa.

For Japan:		
Mrs. A. G. Patton, for Miyamats Tane,	$5 00	
Edward E. Bratton, for Tanaka Misao,	10 00	
Unto Him, Germantown, for Harada Shobi,	10 00	
A. B. C. F. H., for Yamamoto Some,	5 00	
Scranton Willing Three, for Yamada Kaoru,	5 00	
E. S. Richards, for Kuniyoshi Takaye,	60 00	
Looking for Him, for O'Nishi Masa,	9 00	
Childrens' Missionary Society, Morristown, N. J., for Junkido,	60 00	
For His Pleasure, for Hasoya Natsu,	5 00	
A. M. H., for Yamanaka Yasu,	5 00	
Two Young Men, for Yakazawa Maki,	10 00	
Grace Gospel Church, Brooklyn, for Yoshida Machi,	20 00	
McMurray and Bisel, for Sako Tachiyo,	5 00	
God Freely Justifies, for Kida Toyo,	5 00	
A. B. C. F. H., for Yamamoto Some,	5 00	
Total,		$219 00
For Cawnpore:		
Mrs. J. E. L. Davis, for Rachel Levi,	$15 00	
Mr. and Mrs. E. S. Richards, for Dharoui,	30 00	
Tithings, for Pyari,	15 00	
Mrs. Franklin's son, for Maria,	5 00	
Total,		$65 00
For Shanghai:		
A young man's tithes, for Mrs. Tsaung,	$5 00	
Mrs. E. S. Richards, for Bible Woman,	30 00	
Church of Atonement Helpers Together, for day school,	5 00	
Total,		$40 00
Grand total,		$324 00

RECEIPTS OF THE CINCINNATI BRANCH.

By Mrs. A. C. Kemper: Mrs. Arthur Stephenson, two years,	$10 00	
By Mrs. Charles J. Livingood: Miss Phebe S. Baker, for the support of Eliza Given, teacher in Calcutta, 30.00; Miss Phebe S. Baker, annual subscription, 5.00; Mrs. Wm. H. Doane, annual subscription, 1.00; Mrs. Wm. H. Doane, scholarship in Calcutta High School, 50.00. Total,	86 00	
By Mrs. George G. Newton: Miss Warder and *Link*, 2.50; Miss Laura G. Smith, 1.00; Miss Ida F. Doane, 2.00; Miss Susan Morris White, 3.00; Mrs. H. B. Baily, 1.00; Mrs. Samuel C. Tatum, 2.00; Mrs. John Gates, 3.00; Mrs. M. Morris White, 10.00. Total,	24 50	
Total,		$120 50

MRS. W. W. WHITE, *Treas.*

IMPORTANT.

We would ask our friends to send checks payable to the "Woman's Union Missionary Society," as so many mistakes are made in transcribing the names of our treasurers. If possible, kindly avoid sending post-office orders, which are difficult to collect.

ENDOWED BEDS IN MARGARET WILLIAMSON HOSPITAL, SHANGHAI, CHINA.

ENDOWMENT, $600.00.

OUR friends have often expressed a wish to know the names of the *endowed* beds in our Hospital in Shanghai, and we therefore give the list as it now stands.

Julia Cumming Jones—
Mary Ogden Darrah— } Mrs. E. Stanislaus Jones.
Robert and William Van Arsdale—Memorial by their sister, Julia C. Van Arsdale Jones.
New Jersey—Miss Stevens.
Henry Ward Beecher—
Ruthy B. Hutchinson— } Plymouth Foreign Missionary Society.
Mary Pruyn Memorial—Ladies in Albany.
Samuel Oakley Vander Poel—Mrs. S. Oakley Vander Poel.
Charlotte Otis Le Roy—Friends.
Emily W. Appleton—Mrs. William Appleton.
Mrs. Bela Mitchell—Mrs. Bela Mitchell.
The American—A Friend.
The White Memorial—Medical Mission Band, Baltimore.
E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.
Druscilla Dorcas Memorial—A Friend in Boston.
Mrs. John D. Richardson Memorial—Legacy.
S. E. and H. P. Warner Memorial.
Frances C. I. Greenough—Mrs. Abel Stevens.
Emeline C. Buck—Mrs. Buck.
Elizabeth W. Wyckoff—
Elizabeth W. Clark— } Mr. Richard L. Wyckoff.
Jane Alexander Milligan—Mrs. John Story Gulick.
"Martha Memorial"—A Friend.
Mills Seminary—"Tolman Band," California.
Maria N. Johnson—A Friend.
"In Memoriam"—A Sister.
Maria S. Norris— { Miss Norris. Mr. Wm. M. Norris.
Mrs. Sarah Willing Spotswood Memorial—By her Daughters.
John B. Spotswood—Miss Anne R. Spotswood.
A. B. C. Bed—By Friends.
Sarah A. Wakeman Memorial—A Friend.
In Memoriam—A Friend.
Ellen Logan Smith—By her Mother.
Helen E. Brown—Shut-in Society.
Anna Corilla Yeomans— { Mr. George G. Yeomans. Mrs. Anna Yeomans Harris. Miss Elizabeth L. Yeomans.
Mrs. Mary B. Humphreys Dey—
Mrs. Sarah Scott Humphreys— } Anthony Dey.
Olive L. Standish—Mrs. Olive L. Standish.
Eliza C. Temple—Mrs. Eliza C. Temple.
Mrs. Rebecca T. Shaw Memorial—Mrs. Elbridge Torrey.
Perlie Raymond—Mrs. Mary E. Raymond.
Mrs. Mary Elliot Young—Poughkeepsie Branch.
Camilla Clarke—Mrs. Byron W. Clarke.

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The payment of $50.00 will make the donor or any person named a Life Member of this Society; $25.00 a child a Life Member.

CONCERNING MISSION BOXES.

FRIENDS who intend sending Christmas Boxes to our stations, will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible during May or June.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA.

Dolls—black-haired, with *china* heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax composition, jointed, or kid-covered dolls are not desired.

Kurtas—for Hindoos; made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders, if intended for Allahabad or Cawnpore.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only Ayahs (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*basted*, is needed to teach sewing to the younger scholars.

For prizes—Whatever pleases girls in America will be useful: boxes of note-paper, work-bags, or boxes of lead pencils with rubbers, small looking-glasses, or any pretty article.

For general use—Sheets one yard and a half wide, pillow-cases, towels, napkins, and handkerchiefs; soap, combs, wash-rags, scrap-books, and picture cards; long-sleeved aprons, such as children at home wear, made of calico or gingham.

In CHINA, knitted or woollen articles are very acceptable. The knitted wristlets must be about four inches long and large enough for children varying in age from seven to thirteen.

Old linen is very much needed for hospital use.

ENDOWED BEDS IN MARY S. ACKERMAN HOYT MEMORIAL HOSPITAL, JHANSI, INDIA.

ENDOWMENT, $600.

Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.

Mary S. Ackerman Hoyt—Her sister, Mrs. Jennie C. A. Bucknell.

Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.

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